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STEVENSON ON GRADUALISM

Because different newspapers played the story different ways, and because different reporters wrote the story in two different shades, many people still do not realize the significance of remarks made recently by Adlai E. Stevenson on the race question in Los Angeles.

Stevenson, speaking before a Negro audience, said that, as President, he would not cut off Federal funds to segregated schools or use Federal troops to enforce integration. Stevenson said he believed in a "gradual settlement" of the school crisis, and other problems now confronting Americans.

It was regarded by The New York Times that Mr. Stevenson's position did not please many of his audience. California sends 136 delegates, with 68 votes, to the Democratic Convention, and therefore, California is an important plum.

Stevenson was asked if he would use the Army or Navy to enforce the Supreme Court decision outlawing segregation in the public schools and he responded as follows:

"I think that would be a great mistake. That is exactly what brought on the Civil War. It can't be done by troops or bayonets. We must proceed gradually, not unsettling habits or traditions that are older than the Republic."

As far as we are concerned, this is more sympathetic treatment than any Presidential candidate of either party has given the South's case for segregation in the last few years. It is not perhaps all that some would want it to be but, considering the fact that Mr. Stevenson was speaking before a Negro audience, outside the South, his stand is commendable.

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HELP THE HEART FUND

The 1956 Heart Fund campaign is on the way and we urge all readers to support this effort. Of all the charity drives held in the United States, this is perhaps the most important.

We say that because heart disease is the leading cause of death, at all ages, in the United States today.

If you are not aware of the facts concerning heart disease, take a look at these figures: Heart disease each year causes more than one-half of all deaths in the United States—773,380. The next killer is cancer, but it kills only 236,900, and it is followed by accidents, which claim 91,650 lives.

The next three killers are pneumonia, claiming 40,650 victims; diabetes, claiming 24,830 victims, and tuberculosis, which now claims only 16,920 Americans annually.

These figures show that heart disease is the nation's No. 1 killer and, therefore, the No. 1 enemy, and this drive should have the support of every American who supports any effort to curb the ravages of disease in the United States.

Here are several tips which may avoid heart trouble in later years:

1. Avoid self-diagnosis.
2. Avoid worry.
3. Avoid over-fatigue.
4. Avoid over-exertion.
5. Avoid over-weight.

The average reader, like the writer, will not be able to avoid all of these things, at all times, and earn a living, too, but he should avoid them as often as he can. The main thing, however, is to contribute to the Heart Fund. Send your gift to this community's Heart Association or to HEART, in care of the Post Office.

Your money will be used to help prevent those forms of heart disease which can be prevented, to provide for early diagnosis and to carry on research.

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CONNIE MACK

The gentleman generally known as the Grand Old Man of Baseball is dead. At 93, Cornelius McGillicuddy, in baseball for 62 years, recently passed away in Philadelphia.

Those who remember Connie Mack's great teams, like the Philadelphia Athletes of the late 1920's, remember him as one of the great managers in baseball. It is true that in later years, as professional baseball became a big-money operation, Connie Mack failed to win pennants.

Yet, as late as the forties he had a contender, and usually produced interesting teams. His greatest disappointment was undoubtedly the fact that the Philadelphia Athletics, with whom he had worked for fifty years, were recently sold to an outsider after Mack's two sons, Roy and Earle, could not put the club over in Phi"adelphia, after four years of trying.

Despite the fact he was out of baseball the last few years, he had a record of more service than any contemporary. When Clark Griffith died recently, his closest contemporary was removed from the scene.

The nation owes a tribute to Connie Mack because he stood for gentleness, kindness and that part of sports which is uplifting and inspiring. He was a good influence in the national life.

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SIXTEEN BARRELS

A great deal is being said these days about sixteen tons, but we came across a news item several weeks ago which attracted our attention to the subject of sixteen barrels.

It seems that Leo Leibel, Jr., of Lake Placid, New York, jumped over sixteen barrels last month. The unusual thing about this is that he is the first man to have jumped over sixteen barrels in the history of barrel-jumping.

The jumping, of course, took place on ice skates and the 25-year-old University of Connecticut athlete was defending his world barrel-jumping title when he cleared sixteen at Grossinger, New York. The new record set by Leibel is twenty-eight feet, seven inches. It is longer, by about two feet, than the world's broad jump record set by Jee Owens, in 1935. That record was twenty-six feet, eight and a fourth inches.

After seeing what happened to the American athletes in Italy, during the World Olympics, we believe Leibel could help the United States out, in a barrel-jumping contest.

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Fat almost any individual on the back with soft, gentle strokes, and, as a rule, he will purr like a kitten.

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The Christmas rush is going to catch you if you haven't already begun your Christmas shopping.

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We have never seen a year in which the stores offered more varied and interesting selections during the holiday season.

Local Historian Writes Story of Walker's Church

(By Dr. Twyman Williams)

(Editor's Note: The following address was delivered by Dr. Twyman Williams before the Appomattox Chapter, United Daughters of the Confederacy, last Thursday evening. We are sure it will be most informative for our readers).

In 1952, Mathews Baptist Church and Hixburg Presbyterian Church jointly planned and carried out a sesquicentennial celebration of Walker's Church, which in 1802, according to a deed of gift to be quoted further on in this history, was a union church of Baptists, Presbyterians, and probably others. It was known that a Sunday School was organized at Walker's Church in 1828, for this is stated on the quaint painting of silk, done by Miss Jane L. Lewis, and now framed and hanging on the wall behind the pulpit. She was no doubt of the family of William L. Lewis, a member of the church when re-organized in 1852.

Research made in preparation of the history to be read at the Sesquitennial discovered a fact not known to any of the present members of either of the two churches; viz, that Walker's Church is one of the twelve oldest Presbyterian churches east of the Blue Ridge, and perhaps older than any of them except two—Norfolk First, organized in 1675, and Old Concord, organized 1735.

In the research just mentioned, the earliest reference to Walker's Church was found in a letter of Rev. Samuel Davies, quoted in Miss Gaines' History of Cub Creek Church. Samuel Davies is one of the great names in American Presbyterianism. Soon after his ordination at the age of 23, he was sent to Hanover County, Va., 1747. His ministerial labors were chiefly among Presbyterians and other dissenters. At that time, we must remember, there was only one church in Virginia recognized by law, and therefore called the Established Church (all Churches of England, or the Episcopal, as we call it now. Those who belonged to any other church, or who preferring some other church would not join the Episcopal, were called dissenters. They were taxed for the support of the Established Church, and were its disfavor with the authorities. Permission to build "meetinghouses" — these were not recognized as churches—was often hard to secure, and they could not be built in towns or cities. Even gatherings for worship in private homes were frowned upon. As late as 1768, three Baptist preachers, John Waller, Lewis Craig, and James Childs, were arrested and put in jail at Spotsylvania Court House for "disturbing the peace" in no other way than by preaching the Gospel. Waller's defense at their first trial was so impressive that the court offered to release him on promise not to preach any more. He would not promise and was sent back to jail, where he remained 43 days in all. Crowds gathered around the jail, and these three imprisoned ministers preached to them from the windows. It has been said that at the second trial, Patrick Henry rode fifty miles to volunteer his services as lawyer for the defense, and secured their release. But this seems to have been confused with another occasion when he did serve as lawyer for the defense of Baptist ministers imprisoned in Caroline County.

By the way, Patrick Henry said that Rev. Samuel Davies was the most eloquent speaker he ever heard. His eloquence, tastefulness, and power of logic, and above all winsome Christian character, enabled this young minister to get people in the Virginia governto preach at a number of specified places, some of them 100 miles apart. He was a very frail man and endured untold hardships keeping his appointments, horseback being the usual if not only means of travel. He was sent to England to solicit funds for the establishment of a college at Princeton, N. J., and while in England obtained from the king a declaration that the Toleration Act, which granted religious privileges to dissenters in England, applied also in Virginia. On his return, under his leadership, Hanover Presbytery was organized in 1755, and he was its first Moderator. This was the beginning of organized Presbyterianism in the South: He left Virginia in 1759 to become President of Princeton College and died two years later at the age of 38. But to return to his connection with Walker's Church.

In July 1755, he held daily services in Cub Creek Church, with a final communion service, attended by 2000 people, of whom 200 were communicants. He wrote: "In this great multitude were numbers of people who came from Buffalo and Walker's Churches in Prince Edward County and from Hat Creek and Concord in Bedford County, to visit friends and relatives of a kindred church.'" So Walker's Church was in existence under that name, and apparently Presbyterian, as early as July 1755.

There are several references to Walker's Church in the new History of Prince Edward County by Herbert C. Bradshaw, but only one item new to the writer of this article. That item is of great interest and importance because it shows that there was a preaching place, if not a church, at Walker's at least sixteen years prior to 1755. Mr. Bradshaw says: "The Rev. John Thomson, pastor of the Chestnut Level Church in Donegal Presbytery, preached at Buffalo and Walker's (places of worship for the Scotch-Irish settlers in Amelia) in 1739." These places were in Amelia County until 1754, when Prince Edward County was formed from the western part of Amelia County.

I regret that I have been unable to discover when and how Walker's Church began. It looks as if it may have begun as an Episcopal church, taking its name from the family of Walker, one of whom may have given the land on which the first church was erected, as there was already a church called Walker's there when Dr. James Walker gave additional land in 1802. However, this family of Walker came from Hanover County, and may have become Presbyterians under the fruitful ministry of Rev. Samuel Davies in the county. This would fit in with the attendance of people from Walker's Church at the services held by Davies at Cub Creek. Certainly, the first preacher at Walker's, so far as I have discovered was Rev. John Thomson.

So, as the first minister to preach at Walker's, as far as this writer has discovered, the Rev. John Thomson is eminently worthy of notice. After having preached at Buffalo and Cub Creek in 1739, he seems to have wished to settle in Virginia, but is was not until 1743 that Donegal Presbytery, having once refused his request to leave his charge in Pennsylvania, gave him permission to labor "in the back parts of Virginia" for two months. The following year, Presbytery dissolved his pastoral relationship with Chestnut Level Church, and in 1745 he came to Virginia, buying a farm near Buffalo Church. Here he established a school, and, to quote Mr. Bradshaw, "It was a fortunate frontier community to have as its schoolmaster a Master of Arts of the University of Glasgow."

While preaching, teaching, farming in the Buffalo community, Mr. Thomson wrote the first book produced in what is now Prince Edward County. This was published in Williamsburg in 1749. It is called "An Explecation of the Shorter Catechism", and was published in Williamsburg in 1749. It is of interest to us because it shows his views relate to bishop and presbyter, and the ordination of preacher and deacon. Mr. Bradshaw asks: "Does this appendix might have been an effort to keep down controversy among the settlers of the Walker's Church has had a various denominations who were meet- ministers and of success. A ingling on the frontier?" Mr. Archibald Mc- genia. This is of special interest to us because it was the first book published in Virginia by a minister of Walker's Church. Whether this was the cause, if not originally, of Walker's being for a time subsequently, the home of an Episcopal church, or why Walker's was Rev. Richard Sankey in order to show Ireland and in 1738 was a Charter Trustee of the Nden-Sydney College, and a pastor of Monaday Creek Presbyterian Church in Prince Edward County, Va., and finally Committee of Safety in Hanover Carlisle, Penna. In 1759, with thirty families from Hanover County, Va., and several others, he founded Timber Ridge Church, in Rockbridge County, but some going on to Walker's. Those who remained at Buffalo Creek founded Buffalo Church, of which he was the first pastor. Did the Walker's have a Episcopal church or chapel and worship in it Or did the worship in it Or did the senters, build a meetinghouse and call it Walker's Church.

This much is certain: Rev. Foote in his history of Presbyterianism in Virginia, after stating that this was situated "between Cumberland congregation on Cub Creek; and on one side adjoined Briery congrega-

Rev. William Calhoun, uncle of Calhoun, elder of Walker's 1852, described Richard as a "very old man when I knew him . . . small, very bowlegged, when his feet would be so near, his knees would be six inches apart. He wore a wig and bands collar with two pendant by 17th and 18th centuries) . . After announcement, dividing his subthe made remarks on each head occupied much of his time in the doctrine by other pas- Sacrament, to which he turns and read"—often from Bible, which he would take the pulpit, giving the version, however. . . . .

Rev. Drury Lacy, just mentioned, was Trustee and Acting President of Hampden-Sydney College, Moderator of the Synod of Virginia, and Presbyterian Church in 1809 at Philadelphia, and a powerful preacher, who took part in the remarkable revival of 1787-88.

It is significant that the date of this revival which began at Hampden-Sydney College co-incides with the date at which Walker's Free Church—Free meaning independent of any denominational connection—became a Presbyterian Church, and significant too that it was in the same year with a revival fifteen years later, that Dr. James Walker, Dick Holland and Martha his wife, made the interesting deed, the date of which, 1802, is the reason for this research. This deed was conveyed for $5.00 and "for the further consideration of the love, affection, and regard which the said" Dr. James Walker, Dick Holland, and Martha Holland has and bares for religion," a tract of two acres "on which Walker's Church now stands", to be "for the use, benefit, and emolument of Publick worship for the different Societys of Christians, Presbyterians, Baptists, and Methodists, or any other religious society or sect who wish to use the said house for the aforesaid purpose either in union or jointly or separately as to them shall seem best for the preaching of the Gospel, administering the sacraments, etc."

Dr. Richard Morton of the William and Mary College faculty and the Editorial staff of the William and Mary Historical Magazine, was intensely interested when this deed was called to his attention, saying that he knew nothing of Walker's Church, but would like to know more of Dr. James Walker, for such broadmindedness in religion was very unusual in that day.

Dr. Foote describes the revival of 1801-02 as less wide-spread than that of 1787-88, but as having a profound effect in congregations in Albemarle, Prince Edward, and Charlotte Counties particularly. He adds that many converts looked in vain to the Presbyterian Church to provide their churches with ministers, turned to other denominations which were ready to supply preachers, and so were lost to the Presbyterian Church.

So it seems that Walker's Church, originally Episcopalian, became practically Presbyterian under Rev. Richard Sankey in the 1760's, and officially Presbyterian under Rev. Archibald McRobert in the 1780's, after having been "free" or independent for a number of years while he was making up his mind to become a Presbyterian; then a union church because Hanover Presbytery could not furnish a pastor, nor even supplies regularly. However, there was an organized Presbyterian Church as early as 1833, when it reported to the General Assembly a membership of 32, with Rev. D. C. Proctor as Stated Supply. The oldest existing Session Book begins its record in 1852 as follows:

"A petition from sundry members of Walker's Church showing that, by the removal of the surviving elders, the one to the State of North Carolina and the other to the town of Farmville, said church is now without a church session, having been presented to the Presbytery of West Hanover praying the Presbytery to set in order the things that are lacking in the organization of that church, it was resolved by the Presbytery that the prayer of the Petitioners be granted and that Rev. Isaac Cochran, Rev. Benjamin H. Rice, D. D., Rev. Samuel J. Price, and Mr. John W. Moseley be a committee to visit Walker's Church and fulfill their request."

So on June 29, 1852, this Committee enrolled eighteen members in addition to the three elders who were ordained on May 30, preceding.

The elders were James Calhoun, Stephen C. Fore, and Dr. Nathaniel J. Terry. The members were: Mrs. Mary McDearmon, Sarah H. Mills, Martha V. Owens, Sr., Martha V. Owens, Jr., Sarah W. Dodson, Mrs. Mary E. Gilliam, Samuel Wheeler, Mrs. Mary S. Wheeler, Mrs. Sarah E. Calhoun, Mrs. Harriet J. Fore, Mrs. Sarah Harper, Alice W. Harper, William I. Lewis, Margaret Mathews, Glapha Mathews, Charles Biglow, Mrs. Frances A. Biglow, Obadiah Woodson.

Subsequent minutes show the election of John H. Marshall, Sr., and John W. Gilliam as elders; the service of Dr. Nathaniel J. Terry and James Calhoun as clerk of session; and as moderators of the session and supply preachers in Walker's Church; Revs. Joseph R. Wilson, Isaac Cochran, Henry Snyder, S. S. Moreland, James H. Fitzgerald, William Stoddert, Samuel J. Price (who is spoken of elsewhere as "a powerful shaker"), Dr. W. H. Foote, A. B. Carrington and G. W. Leyburn, who was the first pastor of Appomattox Court House Church. What an array of godly and gifted men!.

Walker's Presbyterian Church became Hixburg Presbyterian Church by action of West Hanover Presbytery on request for the change of name.

I make no attempt to give a complete list of even the Presbyterian ministers who preached at Walker's Church, and I regret to have no list of all of the consecrated ministers of other denominations who preached here after 1802 and until Mathews Church was organized in 1834. My purpose has been to emphasize the rich heritage which Episcopalians, Methodists, Baptists, and Presbyterians alike have received from the remarkable men who served this church prior to 1800.

This old church richly merits the tribute of Rev. D. L. Beard after his study of pioneer churches of this sort: "These log churches in which our forefathers worshipped deserve to be held in dearer memory than the battlefields of our history. They were the Antiochs, the Philippis, the Corinths of the new world.

'Aye, call it holy ground,
The spot where first they trod!'"

The Japanese invite U. S. textile industry visitors.

(Continued from Page Two)

History of Walker's Church

(Continued from Page Two)

...n as Walker's Church," goes on ...y that this was situated "be- ...Cub Creek; and on one side ...adjoined Briery congrega- ...Cub Creek; and on one side ...adjoined Briery congrega- ...Cumberland congregation